"As an example of the type of episode which frequently produces serious trouble as a result of a visit by strangers, an incident occurring the following night is also recounted. At 4:30 in the morning we were awakened by a sudden uproar when Caneros took his place at the women's end of the house, facing the men, and began shouting in a rhythmic manner, stamping his feet and making warlike gestures with his lance, which he brandished in his right hand. Occasionally his head wife would put her head out from her cubicle and contribute a few words. Caneros continued in this manner for well over half an hour. When he had concluded, Yerenu, who appeared to have considerable influence in the household, took the floor in his place and orated in similar fashion, stepping back and forth as though going through a dance. He likewise talked for more than half an hour while various of the seated men interjected occasional remarks, creating a terrific uproar; not unlike the effect produced by an evangelist haranguing his congregation, punctuated with the Amens and Hallelujahs of his listeners.

About 7 in the morning the discourse died down and Tsamagashi, one of the curakas with us, said a few words. It developed that an old woman had taken sick during the night. It appeared that Tsamagashi was formerly a wishinu. Caneros was accusing him of having caused the old woman's sickness, and stated that unless she got well promptly he would declare war against Tsamagashi and his household. His wife occasionally joined in saying, 'Yes, we will dig up the lance!' Yerenu took up the talk in the same vein and others of Caneros' group put in a word now and then indicating that they would support.

Tsamagashi then replied that he was now an old man and had lost his power as a wishinu and denied being responsible for this sickness. He further volunteered the information that in his opinion, we, the whites, had been the cause of the illness. Caneros refused to accept this explanation and denied our responsibility.

After the excitement died down Tsamagashi and his wife, who had accompanied him, left for about an hour and then Tsamagashi returned alone. During the rest of the day the attitudes of Tsamagashi and Caneros gave no indication that anything unusual had transpired. [99]

Fortunately, the old woman felt much better and evidently no further action was taken. There is little doubt that had the woman's condition taken a turn for the worse, serious trouble would have developed."

2: Stirling--123 (1930-1931) 1938 Jivaro-1
116, 773, 537

"At the present time the Jivaros recognize a distinction between the sacred origin myth which they term Nuhiño and the many disconnected legends and tales which are not sacred in character. Most of the Indians interviewed by the writer professed ignorance of the origin myth, although they knew of its existence and mentioned two or three old men whom they stated would probably know it. After a considerable search, one of these men was located, Anguasha, on the Yaupe River, who recounted the tale.

The story was told dramatically with much gesturing, pantomime, and voice modulation, and with the display of considerable emotion. Anguasha stated that it had been many years since he had occasion to call the story to mind and he had to correct himself many times as it gradually came back under the spell of the candlelight and his own oratory. Frequently he paused to say that he wished Hisama were with him so that they might discuss certain points together, because he was not always sure of the proper continuity. A number of times he corrected himself on a previous statement, seeming very anxious that the details should be correct as well as he could remember them. Finally he announced that it gave him a pain in his heart, reminding him of older and more virile days, and requested that he might tell the rest alone with his old friend, Santiago, the interpreter, and with unlimited quantities of nijimanche to loosen his memory and his tongue. In its proper and complete form he said the story is much longer, all of the principal characters having many more adventures than the ones here recounted, but that the story as told gives the principal outline of the significant events of the myth.

It seems strange that a myth of this nature should become forgotten while the general culture of the Jivaros has changed so little, but Anguasha lamented and the other Indians agreed that, with the death of himself and one or two others, the sacred Nuhiño [KS: for text of myth see category 539--pp. 124-129] would be gone forever. Most of the Jivaro myths that have been recorded appear to be disconnected fragments which were once a part of this connected account."